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The Presbyterian Review.

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Toronto Oct. 7, 1897.

NOTES AND COMMENTS.

A welcome communication from London, Ont., conveys the news that the Presbyterian Council there, after a brief discussion, subscribed a sum of money for the purposes of the Ontario Lord's Day Alliance. The subject was brought to the notice of the meeting by a member who is also a member of the Alliance. It is to be hoped this good example will be extensively followed, and that the amount referred to is only the first instalment of London's contribution.

It must be apparent to all that the work for which the Alliance exists cannot be carried on without money and the appeal issued last week should interest friends throughout the province. By a typographical error the estimated amount was placed at \$3,500 instead of at \$2,500, not that the larger amount would not be found useful, but the actual needs are placed at the smaller figure. We feel sure that no money could be put to better use and again urge the claims of the Alliance on the Christian public.

It is evident that a lively campaign is in store for the prohibitionists. The Plebiscite has to be disposed of. Should past experience be allowed in forming an opinion, it is safe to forecast the introduction of party feeling as a factor in the fight. Politicians do not like prohibition, and the plebiscite will be so conditioned that the real voice of the country may not be arrived at, unless the campaign be managed with discretion, and side issues suppressed. Already campaign literature has made its appearance and

one leaflet contains a number of suggestions as to how the shrinkage of revenue that would be caused by prohibition would be met. Without entering into the merits of the various plans suggested, the wisdom of bringing forward direct taxation as one method of meeting the revenue may be questioned. Direct taxation need certainly not be a result of prohibition and one of the most effective weapons that will be used against prohibition will be the danger of direct taxation. For the Prohibitionists themselves, therefore to include this method among the possible ones is surely a mistake to remedy which steps ought to be taken without delay.

Another unfortunate suggestion from the same source is 'a tax of one half cent per pound on sugar seven cents per pound on tea, coffee and cocoa, and sixteen cents per pound on tobacco, levied on the quantities of these articles now used' Whoever is responsible for the publication of this leaflet with such stupid suggestions ought to be curbed for the future. Prohibitionists are not called upon to finance the country. That is the work of the Dominion Government and no more deadly blow can be levelled at prohibition than an agitation on the lines here suggested, the taxing of staple foods. Such a course may possibly suit the government, for while the temperance people continue to fight over details the government may idly look on. The duty of Prohibitionists, however, is to assert their principles and to enforce their views on the country should they prove to be in a majority; it is clearly for the government of the day to arrange the details as best they may; not for the populace.

This week the Jewish citizens have been celebrating the "Sabbath of Sabbaths" or "Day of Atonement," their most solemn annual feast. The ceremonies are very interesting, the fasting from sunset to sunset being strictly observed, and the liturgy of the synagogue devoutly adhered to. Next week the 'Feast of the Tabernacle' will begin and will continue for seven days.

The Ewart Woman's Missionary Training Home will be opened on Monday next by a lecture on the "Theological and Missionary Training of Women," by the Rev. Principal MacVicar, Montreal. This event is of unusual interest to the Church, marking as it does, an important onward step toward the goal of missionary effort. The occasion should be signalized by the women of Toronto. The curriculum at the Home will contain a course of lectures, to be delivered at Knox College, including one by the Rev. Principal Caven on the study of the New Testament, and one by the Rev. Professor Robinson on the study of the Old Testament.

In one respect the Roman Catholic Church has shown wisdom beyond that of most Protestant churches. She has cultivated a church press. Taking advantage of every means to advance her interests, the church recognizes the power of the press and her dignitaries speak holdly in its favour. We observe that Archbishop Bruchesi has marked his

assumption of the Montreal See by pointing out two things that are desirable among the English-speaking Catholics of his Diocese, a Catholic high school and a Catholic journal, as a protection for the faith. The laity support the clergy in generously maintaining the church organs and the service thus rendered to the church is considerable. As a rule protestant ministers do not come forward with a kind word for the religious press that serve the protestant churches, nor do they often press the claims of the church papers on their people. Sometimes, indeed, a preacher can be found who considers it his duty to impress on his hearers the fact that his church has no interest in religious papers and is responsible for no church organ except the Record or whatever name the official bulletin issued by his church may happen to go by. Yet no preacher in the land reaches so many people as the weekly religious journal whose efforts ought the rather to be encouraged than discountenanced by the average minister, whose true ally it is.

THE VIA MEDIA.

WE do not favor pessimism nor optimism. The mean between is the safe way. To prepare for danger is often the best way to avert it altogether, and in the battle with sin, it is not always a sign of strength to boast of unwon victories. Better to look the worst fairly in the face and prepare for it. To the keen toiler it is an inspiration to see the bright side of things; so, to the faithful worker in the Lord's vineyard, the victory over sin, the joy of living near to Christ—rich Christian experience is a reward which no overhanging cloud of gloom can long obscure. It is the privilege of the believer to exercise a hope for the amelioration of mankind which none other can. He knows the real forces that are making for righteousness and his faith in God being stable he knows that better times are at hand. But his personal experience teaches him two things. First, that no progress can be made without constant effort, constant battling with sin; second, that only the power of God in Christ can reform mankind as it only has reformed himself. These two conditions he does not lose sight of and while the horizon may be dark his faith may penetrate to the Sun of Righteousness arising with healing on His wings.

DEATH OF A NOTABLE MAN.

THE name of General Neal Dow will go down on the honored roll of this century's great men. A unique figure was his in the affairs of the United States, and his influence was not bounded by the boundaries of his country. His name and sayings were familiar in the households of Great Britain and her dependencies. His career has been an inspiration to many a weary soldier in the crusade against evil, and his counsel a guide to the promoters of social and temperance reform.

General Dow was a native of Maine and was born at Portland in 1804. He became mayor of his native town in 1851 and then began his active work as a temperance reformer, resulting in the carrying of the prohibition law for the State of Maine. His fame as an orator, as a soldier, as a practical man of business was such that he was invited by the temperance people of Great Britain to visit them and lend his assistance to their cause. He responded, and the visit was twice repeated with exceedingly good results. He became a candidate for President of the United States in 1850 on the National Prohibition ticket receiving 10,385 votes only, for sentiment was not ripe. His candour did much to arouse the then latent feeling and the impulse given has not yet passed away. He has spoken and written on temperance as few have had the ability to do, and his influence, as has been said, has been widely felt.

Up to the last he retained his mental vigor and his

physical powers were well preserved until a short time ago. It was only about a week before his death that he was compelled to remain in bed and even then he conversed intelligently with his family and friends. His end was peaceful, his faith being constant. "This is the end, and it is all right" were about the veteran Christian's last words.

RELIGIOUS TEACHING IN THE SCHOOLS.

AS a result of the refusal of the Toronto Public School Board to grant half an hour from the regular school hours for religious teaching by the Anglican clergymen of the city, Rev. Dr. Langtry fears an agitation will spring up in his church for separate Anglican schools. It is to be hoped he over-estimates the opinion in favor of Anglican Schools, and that we are not on the eve of an agitation such as he foresees. The request of the Toronto Diocese involved difficult points. Half an hour in the morning would not be too much time for religious teaching, but the teaching should not be by Anglicans only. If the Protestant denominations were to make common cause and devise a plan by which the teaching could be carried out satisfactory to all concerned, it is not too much to believe that the Public School Board would yet grant this needed permission. To this end it is to be hoped fresh effort will be directed. The outbreak of an agitation for Separate Schools would but delay measures which in the opinion of liberal thinking educationists would be found both practicable and adequate. It is well that the Anglican Church should do what it can to reach its children in the public schools, for no thoughtful student of present conditions will deny the vital importance of religious teaching, yet the very object they have in view will be defeated unless the co-operation of the sister churches be obtained, and we believe negotiations on a broad basis would bring such co-operation into existence.

THE QUEEN AND CHRISTIANITY.

A TRIBUTE to Queen Victoria by a Buffalo Presbyterian minister has been given unusual prominence by the press of Canada and the United States. During this jubilee year many kind and flattering references were made to the Queen by writers and speakers in the United States. They were taken as so many compliments without deep meaning, but now that the celebrations have passed, Mr. Burnet Wright's words have produced quite an impression. For one thing they were unexpected. Unfortunately we have not been led to expect kind words from the United States, for our neighbors do not love us nor our British connection, and no small courage was required in speaking of the British Queen and country as Mr. Wright has done. He finds a connection between Her Majesty's long reign and the working out of two special providences, viz: "the restoration of the faith, and the recognition of woman. In order that this century might see the restoration of the faith, the Lord Almighty has kept under that fierce light that beats upon a throne for more than half a century a grand woman whose public acts have won the admiration and acclaim of all the world, and whose private life has been like a perpetual benediction upon her people."

Mr. Wright retrospectively showed how in the past, rulers interrupted the march of Christianity, and how Queen Victoria had all her life acted the Christian monarch.

"History tells us" he said "that she spent the entire first day of her reign upon her knees in prayer for the guidance of herself and the preservation and happiness of her subjects, and from that day until this, this greatest and best of all the rulers of the earth has kept her trust in her God, and has been actuated in every official and private act by a noble Christian spirit, until tales of her charity and sympathy and love fill the British Isles from shore to shore. And I believe to-day that in no other land—and I say it with shame and sorrow for my own country—does the spirit of prayer and faith exist so generally as it does in British

Isles, and I know that no single influence has done so much to bring about this state of things in England as has that of the noble Christian life of the Queen, a disciple and a sovereign called by God as truly as was King David."

A BRIGHT OUTLOOK.

IN connection with the forthcoming meetings of the Woman's Christian Temperance Union Miss Frances E. Willard estimates the success of the Union as follows:—"We can say that there never were so many men or women who practiced total abstinence; never so many young men who thought it manly to do so; never so many children who are being systematically taught that alcohol is an element wholly foreign to the human organism and harmful to it always; never such a stirring up against the use of tobacco brought about largely by the anxiety of parents who see their boys going to ruin by way of the noxious cigarette; never so many who believed that a white life for two should be insisted on not only in individual conduct but by means of custom in society and prohibition in the State. Long and laborous has been the night but auroral gleams now light up the horizon—the harbingers of that better day when the people having delivered themselves from the bondage of the drink habit will be strong enough to rise in their might and with vigor and without violence possess themselves of their Beautiful Kingdom. This is always the prediction of Christianity, it will be the fact of the coming generation.

WIDOWS AND ORPHANS.

THE sympathies of the Church will surely respond to the appeal on behalf of the Ministers' Widows' and Orphans', just issued by the Committee. The collection will be made on the 17th of this month, and it is hoped that at least \$10,500 will be raised to meet the requirements of the Fund. It is pointed out that a large number of congregations altogether fail to contribute to this Fund. Now, this is to be greatly regretted, for every congregation in the Church ought as a matter of loyalty and duty give something, however small, to every fund sanctioned by the General Assembly. We know that many struggling congregations find it difficult to finance for their own immediate wants, but even in such cases there is a supreme duty to the Church which ought not to be neglected. Presbyterianism demands a more extended interest in the Church's work than that which is merely congregational and in no way can this interest be better shown than by contributing more or less—let it be ever so little—to all the Church Schemes. The plea for the widows and orphans will not be made in vain, and a little pressure by the ministers on Sabbath first we feel sure would result in a very liberal collection.

OPENING OF THE COLLEGES.

LAST week was given over to the students in the collegiate centres of Canada. The various faculties of the universities were opened for class work, and the theological seminaries began their sessions. Student life is attractive in its essential self and the hospitalities afforded by the opening of many kind homes to the society of the young men and women who are for the time being away from their own homes add greatly not only to the charm, but to the value of the academic course. The hospitably inclined can do much for the student and wise entertainment will always be a pleasant and profitable memory to look back to.

The REVIEW goes to press early in the week in order that readers living in the far west—and we are glad to number them by the many hundreds in our distant provinces—may get their copies on the week of publication, and consequently we must postpone until next week an extended notice of the Presbyterian Colleges. At Knox College, yesterday, the Rev. Principal Caven was supported by a large number of the leaders of the Church in Ontario, and

the proceedings were of great interest. The opening address was delivered by the Rev. Professor Ballantyne, and was a master-piece in style and substance. Knox College is justly proud of the two young professors added last year to the staff. Last year Professor Robinson won his way to the hearts of the people by his single address, and this year Mr. Ballantyne has more than sustained the highest expectations formed of him. Such men are a real strength to the Church at large as well as to the college they are more particularly identified with, and that the utmost confidence in them prevails is a matter to be sincerely thankful for.

THE HONAN MISSION.

MEETINGS to say farewell to missionaries bound for the foreign field, where, not only strange conditions of life, but also bodily danger have to be encountered, often leave as deep an impression on those who remain behind as on those who go away. To the missionary the memory will be helpful when he plods on weary and alone in his hard but chosen field. To the interested spectator the ceremony sometimes becomes a means of grace also, deepening his interest in the Lord's work abroad, inspiring prayers and offerings at the Foreign Mission shrine. Hundreds of devoted Christians will testify to this experience, recalling the consecration and departure of men such as Dr. MacKay of Formosa, and others.

Such memories were renewed at the notable farewell meeting in Toronto when "godbye" was said to the Rev. Murdoch MacKenzie, Dr. Percy Leslie, and the Rev. John Griffith before leaving for Honan, to which brief reference was made in last week's REVIEW. These three men have made for themselves a unique place in the affections of the church, the first by his years of labor in the field and his personality, the other two by the devotion with which they are entering upon their life work. Their addresses were characteristic. Mr. MacKenzie as, having had eight years service spoke with knowledge of the work in Honan. The missionaries, he said, aspired to the establishing of a native church and in furthering such a glorious aim Canada was singularly privileged. His burning words, coming with the sanctified unction of life consecrated to Christ, will bear precious fruit. Dr. Percy Leslie's appeal for the sympathy of the Church at home will not go unheard. He enters on his work well equipped professionally, and imbued with the true missionary spirit. The Rev. John Griffith is a graduate of Knox College, and overcame what seemed at one time insuperable difficulties to his going abroad as a missionary. His determination has called forth the admiration of all those who know the circumstances, and his successful efforts are regarded as quite providential.



REV. M. MCKENZIE



PERCY C. LESLIE, M.D.



REV. JOHN GRIFFITH.

CHURCH STATISTICS.

Presbytery of Kingston, vs. Assembly's Committee.

Editor *Presbyterian Review*.

I beg leave through the pages of the *PRESBYTERIAN REVIEW* to rectify certain inaccuracies in the elaborate report of the Committee on Statistics presented by the venerable convener of said committee to the General Assembly which met in Winnipeg last June, and to which my attention was called at the meeting of our Presbytery in Kingston on the 21st inst.

They will be found in the very erroneous comparisons set forth on pages 313 and 314 of the appendices to the Assembly Minutes of 1897, under the heading *Synod of Toronto and Kingston*, beginning with the words:—"The Presbytery of Kingston contains 45 churches or stations, etc., etc." All that follows with reference to the Presbytery of Kingston professes to set forth certain comparisons between the condition of things reported in 1895, and the reports of 1896. The comparisons are fallacious simply because a common measure has not been applied.

A note appended to the statistical report of 1895 (Minutes of Assembly 1896, page lii., appendix No. 26) states:—"From the mission stations not in charge of ordained missionaries 20 returns have been received other than those furnished by the Home Mission Committee, although every effort has been put forth to secure such returns as are required by the Assembly's Committee on Statistics and Finance." The returns from mission stations under the charge of ordained missionaries are included with those of the regular charges reporting, and the number of churches and stations, including these, total 60.

For the year 1896 (see Minutes of Assembly 1897, appendices pages 374-379) full reports were received from every settled charge and from all the mission stations in charge of ordained missionaries, with the exception of one or two who had been recently appointed (the fact in each case being set forth in a foot note). The grand total of churches and stations is set forth not as 45, being a decrease of 15; but rather 82, or an increase of 22, as compared with the 60 reporting in 1895.

A closer examination of the statistical report from the Presbytery of Kingston for the year, as printed in the appendix to Assembly Minutes 1897, will show that not only has a fuller return been presented than ever before, but that a more accurate classification has been presented than in previous years, and more accurate than that presented still by other Presbyteries, which like that of Kingston have numerous mission fields within their bounds.

The names of the ordained missionaries laboring within the bounds are given, as are the names of professors, agents of the church, etc., in order of seniority of ordination, among the constituent members of Presbytery, but the reports from the stations to which the ordained missionaries have been appointed are given with the reports from mission stations. Thus all the mission stations are shown, and the character of the supply—whether by ordained missionary or student—is set forth.

Applying a common measure to the reports of 1895 and 1896, I beg to submit the following in lieu of the comparisons framed by the Convener of the Assembly's Committee on Statistics, and published on pages 313 and 314 appendices to Assembly Minutes of 1897:—

The Presbytery of Kingston contains 82 (not 45) churches or stations forming or connected with pastoral charges and mission fields, an increase of 22 (not a decrease of 15) on the number reported in 1895.

In these there are 15,005 (not 13,425) sittings, an increase of 823 (not a decrease of 110); 2,817 (not 2,416) families, an increase of 291 (not a decrease of 110); 602 (not 476) single persons, an increase of 79 (not a decrease of 47); 3,209 (not 4,574) communicants, an increase of 479 (not a decrease of 156). There is no reduction in the number of churches and stations, but a very satisfactory increase in the number reporting, to which express reference was made by the report, the effect of which was plainly visible on all the other entries as reported.

On profession of their faith 326 (not 279) were

received to the privilege of members in full standing, an increase of 91 (not 44), and on certificate 179 (not 155) an increase of 5 (not a decrease of 9).

But why should I ask the editor to wearily plod through a correction of all the errors in detail? Your readers who are interested in the matter can by a comparison of the reports, for themselves, easily learn that instead of retrogression there has been advance along the whole line.

The financial comparison on page 325 (appendices to Assembly's Minutes of 1897) is equally fallacious and for the same reason, viz.: that the reports compared do not cover the same ground.

Dr. Torrance states:—"The 45 churches in the Presbytery of Kingston contributed \$23,193, a decrease of \$1,144 to stipend; \$48,909, a decrease of \$41,932 to all strictly congregational objects; \$7,997, an increase of \$1,665 to the Schemes of the Church; \$61,193, a decrease of \$40,125 to all purposes."

Instead of the foregoing I beg to submit the following amended statement:—The regular charges and mission stations reporting in the Presbytery of Kingston contributed \$25,648 for stipend, an increase, as compared with those reporting in 1895, of \$1,311. To all strictly congregational objects \$52,392, a decrease of \$38,449, from amount reported in 1895, yet an increase of more than \$9,000 over the average amount contributed for such purposes during the previous 10 years. To the Schemes of the Church \$8,157, being an increase of \$1,825. To all purposes \$65,758, being an increase of more than \$10,000 over the average of the preceding 10 years, though a decrease of \$35,540 from the amount reported for all purposes in 1895, the decrease being accounted for by the unusually large sum spent in 1895 to replace churches destroyed by fire, \$34,048 being reported as spent for that purpose by St. Andrew's church, Belleville, and over \$6,000 by St. Peter's church, Madoc.

As Clerk of the Presbytery of Kingston and Convener of its Committee on Statistics and Finance, I am responsible for the returns forwarded to the Assembly's Committee from our Presbytery, and have labored zealously to secure as full and accurate returns as possible. The returns forwarded last year, were the fullest ever obtained—all the settled charges and most of the mission fields reporting.

Although a member of the Assembly's Committee, I am not responsible for the manipulation by that Committee of the returns received from Presbyteries, as I have never seen the reports until submitted to the Assembly or printed in the appendices to the minutes. To avoid the annoyances arising from unduly multiplying the number of schedules sent out, I have urged, but hitherto in vain, that concerted action be taken by the Assembly's Committee on Statistics and the Home Mission Committee with a view to frame such a schedule as may elicit all the information re statistics and finance that may be required by both committees, and that such schedules be sent out by the Convener of the Presbytery's Home Mission Committee, and returned to him duly filled up for his use and that of the Committee on Statistics. The proper filling up of such schedule, for use in our mission fields could be made imperative upon the ordained missionary or student supplying the field.

I am not, I confess, an enthusiast in the matter of gathering and printing statistics, either in the political or ecclesiastical realm, although I faithfully endeavor to supply such information in this respect as is required both by the State and the Church. With the great body of my co-presbyters throughout the wide extent of our Church, however, I admire the extraordinary talent as a statistician possessed by Dr. Torrance, and often wonder how he has escaped transportation to Ottawa, and incarceration in the department buildings there as chief statistician for the Dominion. Even under such an expert as Dr. Torrance, however, the figures may unintentionally become so mixed as to become a delusion. If leading members of the Presbytery of Kingston were deceived by the comparisons set forth in the Assembly's report on Statistics and Finance, as was the case, it may readily be supposed that the impression may prevail elsewhere and throughout the Church that the Presbytery of Kingston is retrograding all along the line in its operations. I have, therefore, to ask as a

favor that you publish in full this communication, although it is somewhat longer than I should perhaps, ask space for.

WM. T. WILKINS,
Clerk of Kingston Presbytery.

A HOPEFUL OUTLOOK.

Rev. Dr. Clifford Discusses Religious and Ecological Questions.

Rev. Dr. Clifford, of Westbourne Chapel, London, England, passed through Canada on his way home from a tour around the world. At Montreal he was interviewed by a *Witness* reporter and gave expression to his opinions on several important questions. Dr. Clifford is an active force in London life and his views are based on a wide experience of the conditions prevailing in the English metropolis.

SUCCESSFUL AGENCIES AT WORK.

Asked whether the world is growing better. Dr. Clifford replied:

"Better; yes, growing better all the time. That is what I have seen; that is what I know. There is evil, and their will be evil, I suppose, as long as we are men. But note this, there never was in the history of the world so many agencies for the amelioration of unhappy conditions and relations, for the coping with every form of evil, for the building up of character. Not only multiplication, but adaptation to the need. That is the remarkable thing. The agencies are suited. They are more permanent and effective. They are more in earnest. Now, coincident with all this, there is the evidence of evil. But the good prevails against it. The good restricts the evil; keeps it in check. Moreover, there is a large note of equity being struck all over the world. More and more the appeal is to righteousness. The desire for right and equitable relations ever grows."

THE SUPREME TEST.

"Do you find that the appeal is to dogma or to ethics as the supreme test?" was next asked, and the reply was equally emphatic:

"The test to-day is not any longer dogma, except in those quarters in which the desire is to buttress up priestism and priestcraft; the test is character and manhood. This is in keeping with the new Testament teaching. Christ demanded, not a dogma, but a character. This is what I have been preaching. The world—that is to say, considered in the large aspect—is coming to this position—character and conduct—this, in the last analysis, is the test of Christianity. Now, men are more and more willing to range themselves under this standard. The appeal is ethical at last—no longer is it believed that dogma can ever be the final test."

REGIME OF PRIESTISM

A significant utterance of Dr. Clifford's was on the tendency of High Churchism towards Rome:—

"The High Church Party in the English Church of England have long desired to exalt dogma for the sake of conserving their own power. Hundreds of churches in the national establishment to-day have so exalted ritual and dogma that they are Romanist in all but the acknowledgement of the supremacy of the Pope. They have tried to introduce the Apostles' Creed in the state schools. We have fought against that—that is to say—the Union of the Free Churches of which I am the incoming President—and we will ultimately triumph over this attempt to get in the thin edge of the wedge of dogma. The High Church Party is in alliance with the Roman Catholics, and the latter have the support of the Irish members in the House of Commons, but the Nonconformist and Puritan sentiment of the people has to be reckoned with. I predict that the next twenty-five years will, religiously speaking, be a critical period in English history. The High Church Party are determined to leave no stone unturned to bring in the regime of priestism; but there is a puritan sentiment amongst the people which, when aroused, will give a good account of itself."

In describing municipal life in England Dr. Clifford said there was a high standard of honor maintained and they did not know much about corrupt practices by public bodies. Ontario's system he greatly admired, and earnestly hoped that Canada would not follow the

footsteps of the United States in erecting colossal monopolies. In that country, though religion and politics are free; but industry is still in the feudal state. "The United States, at this late day, is still feudalized, industrially speaking. The contrast between the wealthy corporation and the masses dependent upon it for the right to labor is apallingly sharp." He foresees a time when the wage system will have to give place to collectivism. "Not immediately, of course. It took centuries to abolish feudalism in European countries, it may take centuries yet to abolish the wage system. But abolished I think it will be."

DISAPPOINTMENT.

BY HENRY BECKWITH, M.A.

The first deep impression of the Unseen Power comes to many from disappointment. A young man of brains and industry is apt to fancy that *he* can arrange his own career. Like the youth who met St. Philip Neri and made so artless a disclosure of his hopes, he has the whole route mapped out from stage to stage. The plan of campaign seems to promise certain victory. Each step on the ladder appears inevitable. Then, after part of the scheme has been successfully carried out, there comes an astonishing failure. A step in the ladder suddenly gives way. Yet all he seems to require and to insure success; all the conditions are there, and nothing has been forgotten. Nothing, that is to say, but *God!*

A FATAL OMISSION.

The young schemer has left out of his account a tremendous factor. God has not been "in all his thoughts." He has said, "I will do this, I will win that other; hard work will do it; brains will do it." And he has put forth his utmost powers, such as have commanded reward on former occasions. But the Unseen Hand steals out of darkness, and thrusts back the eager, confident aspirant; nay, perhaps hurls him to the ground. Then he lies bruised and beaten, and, above-all, perplexed. What has done it? he asks, still refusing to think of any but material causes. He goes over the facts again and again. "I was the best student, yet another has taken the medal. I was the strongest candidate, but my rival had a large majority. I never worked harder or better in my life, and I *should* have got it! Everybody said I was sure to succeed. It is perfectly inexplicable." And so on, perhaps for weeks or months, with the heavy aching sense of undeserved failure. It is a common mistake to think that a beaten man feels better when he can assure himself that he ought to have won. Alas, *there* is just the sting! To hear from all around you that you were certainly the most deserving applicant for some post which you have not gained, is *that* a consolation? Is it not rather a deep wound? Even Shakespeare may be respectfully challenged here—

"'Tis not in mortals to command success;
But we'll do more, Sempronius, we'll deserve it."

Is it really *more*? Is merit more consolatory than success? The successful man at all events will not grudge such comfort. But surely, to have lost a thing which you deserved to win, and which, therefore, was by all rules of justice *yours*, fills the mind with bitter amazement. A young man thus tried is apt to rush into cheap cynicism, and vex all who are his best friends by exhibitions of temper and petulant conceit. And there is nothing sadder than the disappointed man who mopes and grumbles away the rest of his life. Let me add, there is also nothing more tedious, even to one's dearest, than such incessant complaints. If you wish people to flee away from you as a bore, if you would have smiles die away at the sight of your discontented face, then be a grumbler and a cynic.

THE PEACEABLE FRUIT.

But there is a better way than this. Let disappointment lead us to God, by reminding us that we are in His hands, not in our own. This would be a "peaceable fruit" to grow upon the branches of a beaten life. When we feel the firm hand repulsing us from some desire that was dear to us, let us instantly recognize it as the Hand of God. And then we shall not resist what we know to be the Irresistible. We shall not stand angrily amazed and bitter of heart; but we shall fall

down before the invisible Power thus ordering our path through thorns and briars. So, through thwarted aims, there may come a deeper sense of God's presence.

OUR LIGHT AFFLICTION.

After all, if we had been successful, would it have been so great a matter? Look at the winner himself. How often is he to be really envied? Many such victories are worse than defeats, so far as a man's moral growth and strength are concerned. The affliction is light compared with the weight of character and usefulness which the disappointed man may obtain. May we not say, as we think of our experience—"I had not known God unless I had known failure. I had not learned humility, unless I had been chastized by disappointments. Success would have hardened; adversity will soften my proud heart. I never could have sympathized with the unsuccessful, unless I had been one of them." This frame of mind is partly what the apostle means by *looking at the unseen*, which he declares to be eternal. Yes, heaven's courts themselves shall resound with the confessions of multitudes of the disappointed—"It was good for us that we were afflicted! For, through much tribulation, we are here!"

UNDER THE EVENING LAMP

THE STORY OF A POOR SCHOLAR.

BY D. ALCOCK, AUTHOR OF "THE SPANISH BROTHERS," ETC.

CHAPTER V.

"I want all hands in the field to-day—no matter if every Duke and Duchess in the empire was coming by," Farmer Speyer announced next morning at the early meal. "One holiday this time of year is one too many, and with the weather perfect, too—Wenzel, lad, I am glad to see thee up betimes, and looking a little less death-like. I bethink me just now, Jacob is taking the cart to the forest for wood, and could leave thee down in the village as he passes. Thou couldst sit in the sun, and see anything there may be to be seen. If great folk do chance to pass by, thou canst bring us word how they looked, and what they wore."

It was a great chance for Wenzel. His eyes kindled with pleasure at the thought of perhaps seeing the sweet lady who had suffered so much, and been so true to earthly and to heavenly love. He thanked the farmer gratefully, and prepared for his drive of ten or fifteen minutes in a wood-cart, with almost as much excitement as if he had been actually going on to Wittenberg.

In due time he was helped into the cart, and, after a good deal of jolting, was at last set down under a tree, in a quiet spot near the entrance to the village. His wallet had been well stocked with bread and cheese and apples, for the noonday meal. He enjoyed the fresh air, glowing with the breath of summer, the sunshine, the green grass, the flowers. All seemed to say to him, "You are His—His. He has sent us to comfort you, and to tell you He will take care of you."

Village children, and now and then a woman or a man, came and spoke with him. One of the women brought him a drink of milk, and stayed a little while talking, and telling him how sorry they all were that their wreath and their grand arches of triumph would be spoiled and withered now before the good Duke could see them; and they had taken such pains with them, for the love of him, and the joy of having him back again. Besides, the children had learned a thanksgiving hymn to sing for him; though that, happily, would keep.

Except such little interludes as these, nothing happened until the afternoon. Wenzel was beginning to look out for the cart, which was to take him up on the return journey, when he saw a little group of horsemen approaching. As they drew nearer, he noticed that they wore the Saxon colours, and formed a sort of guard of honour around a great, roomy, lumbering carriage, drawn by four horses. There were outriders, and a few gentlemen, some of them in uniform, were riding beside the carriage. All the villagers were now at home or in the fields, Wenzel was the only person in sight. Not doubting for a moment that here was the Duchess Sybilla, he struggled to his feet, took off his cap, and waved it in the air. Might he but catch a glimpse of her face as she passed! Fortune favoured him.—Just where he stood a halt was called. One of the gentlemen, who was young and fair-faced, went to the window of the

coach, and spoke with those within. Wenzel's eagerness made him unconsciously draw nearer, near enough to see the face of a lady, looking worn with years and sorrows, but so sweet that he thought she must surely be the good Duchess.

"Come hither, boy," said the young gentleman, suddenly turning towards him.

He nearly fell down with the shock and the surprise; but, all his weakness forgotten in a moment, he obeyed.

"Listen," said the young man. "My mother is faint and ill, and very weary. Knowest thou any house at hand where she could rest for the night?"

Thoughts flashed quickly through the mind of Wenzel. The villagers were very poor—all except the magistrate, and his wife was ill of fever. The pastor was unmarried, and a proverb for the frugality of his housekeeping. But there was Jonas Speyer's comfortable farmhouse! Gratefully did Wenzel think upon the good, abundant food, the soft feather bed, and the other simple luxuries his weakness and suffering had made so acceptable. It was true the Speyers did not, like the Grobmans, hold their exiled Prince in special love and reverence; yet who had a kinder and more hospitable heart than Jonas Speyer, and who could bear witness to the fact so well as Wenzel, the poor scholar? So he said, bowing low, "Please your Highness, the Duchess will be more than welcome at the farmhouse of one Jonas Speyer, about a mile away, on yonder road, the first turn to the right. I live there, and can answer for it."

"Art thou the farmer's son?"

"No, my lord; I am but a poor scholar, taken in for God's sake, and tended most kindly through a long illness."

"So? Truly thou dost look scarce recovered yet. Not a fever, or anything of that sort?"

"No your Highness; an accident."

At that moment the lady whose face he had seen before signed to him to draw near the carriage window. He did so, and saw within another lady, grey haired, and with white, suffering face, leaning back in the corner. Two young girls occupied the opposite seat. The lady who had signed to him leaned out and spoke—

"The Duchess will be very grateful to Master Speyer if he will be kind enough to give us a night's shelter. We shall not, I trust, be burdensome. Only these two young ladies and myself will accompany her Highness; the gentlemen and the men-at-arms will find such accommodation as they can in the village." The voice was low and soft, and something in its tones, he knew not what, fell very pleasantly on the ear of Wenzel.

"Lady, I can answer for your welcome," he said.

"Yet 'twere but courteous to send and ask. Poor boy, thou canst show the way indeed, but dost look scarce strong enough to walk. Prince, what say you?"

The young man who had spoken to Wenzel approached the window; and, after a few words with him, one of the men-at-arms was desired to take Wenzel up on the horse before him, that he might guide him to the farm.

Great was the commotion caused by his arrival there in this strange fashion. At the moment, only the farmer's wife was at home, preparing the evening meal; but the others were sent for in hot haste from the field, and such hurried preparations as were possible, under the circumstances, made to receive the "most illustrious" and "highly exalted" guests. Greatly to Wenzel's relief, every one applauded him for his suggestion; all consideration of the trouble being lost in view of the honour and the glory. One at least, the good housewife, a devout though silent woman, reflected with a sweet and secret joy that the Duchess of Saxe-Gotha, just as much as the poor scholar Wenzel, belonged to the "Household of Faith."

Meanwhile, Wenzel himself, utterly tired out, but very thankful and happy, crept into the hayloft for shelter, and to be out of every one's way, and presently fell asleep.

When he awoke it was nearly dark. Anxious to hear what was going on, and to get some food, he came down, and, seeing there were lights in the barn, went in. He found that the farm servants and others about the place were taking their supper there, instead of in the kitchen, as usual, so he sat down amongst them, ate his onion soup, and listened to their talk of the "high mightinesses," who had so unexpectedly honoured them

with a visit. He returned, however, to his quarters in the hayloft for the night, reflecting that he could give no effective help in any of the housework, and that his room and his bed were of course devoted to higher uses. The long time he had spent in the open air, the fatigue and the excitement of the day, all told upon him now; and there had come to him, besides, a sense of peace and a quietness of heart to which he had been long a stranger. The result was a night of sounder sleep than he had enjoyed for months. Once or twice, indeed, he woke up, but only to go asleep again; thus illustrating, three centuries before they were uttered, the truth of Florence Nightingale's words: "The more you sleep, the more you will sleep."

(To be continued.)

THE HOME CIRCLE.

LET US STOP TO THINK.

Let us stop to think of the good-bye kiss. Better miss a car than leave a heartache.

Let us stop to think of the children. We, too, were children once and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best the time is short and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a lifetime of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.

THE NEED OF REST.

Do not devote all your time to action, but reserve a certain portion of it for meditation upon eternity. We see Jesus Christ inviting His disciples to go apart, in a desert place, and rest awhile, after their return from the cities, where they had been to announce His religion. How much more necessary is it for us to approach the source of all virtue, that we may revive our declining faith and charity, when we return from the busy scenes of life, where men speak and act as if they had never known there is a God. We should look upon prayer as the remedy for our weaknesses, the rectifier of our faults.

Even the exercise of charity is often a snare to us. It calls us to certain occupations that dissipate the mind, and that may degenerate into mere amusement. It is for this reason that St. Chrysostom says that nothing is so important as to keep an exact proportion between the interior source of virtue and the external practice of it; else, like the foolish virgins, we shall find that the oil in our lamps is exhausted when the Bridegroom comes.

We cease to pray to God as soon as we cease to love Him, as soon as we cease to thirst for His perfections. The coldness of our love is the silence of our hearts before God. Let our hearts be full of love, and they will pray. The ardor of our wishes must render us fit to receive the blessing. For if we do not feel a strong desire for the success of our prayers, if we feel a chilling indifference in approaching him who is a consuming fire, if we have no zeal for His glory, if we do not feel hatred for sin and a thirst for perfection, we cannot hope for a blessing upon such heartless prayers.

THEY ARE CHILDREN.

Don't expect too much of them. It has taken you forty years it may be, to make you what you are, with all your reasons of experience, and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trial. Sympathize in their mistakes and troubles, don't ridicule them. Remember not to measure

a child's trial by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. It has often roused our indignation to see how carelessly their little plans were thwarted by older persons, when a very little trouble on their part would have given the child pleasure, the memory of which would last a life time. Lastly, don't think a child hopeless because it betrays some very bad habits.

We have known children who seem to have been born thieves and liars, so early did they display these most undesirable traits of character, yet we have lived to see them become noble men and women and ornaments to society. We must confess they had wise, affectionate parents. Whatever else you may be compelled by your circumstances in life to deny your child, give it what it most values, plenty of love

MISSION FIELD.

FIRST IMPRESSIONS OF THE MEXICAN PEOPLE.

During the few months only that I have been in Mexico, writes Mrs. Vanderbilt to *Woman Work for Woman*, I have become better acquainted with people of the poorer classes and their manner of living than with those of the upper classes. I have made the acquaintance, however, of two or three of the richer families here in Zitaouaro, and find that their style of dress and living differs very little from ours. In what follows I shall refer to the poorer classes.

The first thing that impressed me about this people was the absence of cleanliness. Go into their homes and one will find there besides the family, dogs, cats, pigs, and chickens. These all live together in one small room. A friend of mine, who has just returned from a missionary tour in some of the remoter parts of the country, tells of staying over night in a home where sixteen people slept in one small room. The personal appearance of the people corresponds with their surroundings. Outside of the little group of church members, a clean garment is a decided rarity. One little girl who comes begging to our house, wears nothing but a skirt and a sleeveless waist which are the color of the dirt in the road. Her hair is matted as if it had never known the presence of a comb, and the original color of her face can only be guessed at. The people are very worldly. Sunday is the great market-day of the week. All stores are open. Some of our church members keep their stores open. Not long ago, one of the most active of them came to church from market, where he had just bought two live chickens for dinner. Their legs were tied together, and he placed them under the seat with his hat.

There are many strange and sad things in these Mexican homes. Living across the street from us is a family consisting of father, mother, and three children. The parents had been living together for at least fourteen years, but it was only a few weeks ago that they decided to get married. The wedding celebration must have been an elaborate affair, for it began early one morning and lasted until the next morning. The house was closed so we could see nothing, but we could hear much loud laughter, and the music which an orchestra kept up during all that time.

I have been informed that not one half of the poor class in Mexico are legally married.

When we had not been here many weeks, one day there came to our home two men who wished to borrow ten dollars for theatrical purposes. Of course we refused to lend. In a few days they returned saying they would like to borrow some money with which to purchase their dinner. Mr. Vanderbilt said he could not give them the money but he would go with them to a hotel and give them their dinner. But "no," they would be "ashamed to have their friends know they were obliged to beg." After this, they tried several schemes to obtain money from us, the last time they had a Spanish Bible to sell. This is only one of many like experiences that we have had.

On the other hand, I think I have never had so much cordiality shown me as since I have been here. One is always met with a hearty handshake and pleasant words. The Mexicans are very kind and warm-hearted. A more jolly, good-natured people it would be hard to find. There is much love between husband and wife and especially between parents and children. It is a common sight, when I take my daily walks and pass the little homes, to see fathers outside playing with their children.

These characteristics have already impressed me, but every day reveals something new concerning the people.

THE BIBLE CLASS.

THE SUPREMACY OF CHRIST.

(For Oct. 17th.—Selections from *Ephesians* and *Colossians*.)

BY PHILIP A. NORDLI, D.D.

The Epistles to the Colossians and to the Ephesians were clearly written within a short time of each other. But the order in which they were written, and the place from which they were sent is not certainly known. Some leading critics have argued that they must have been written during Paul's imprisonment at Caesarea, but the majority with greater probability attribute them to the first Roman imprisonment. Some give the priority to the Epistle to the Ephesians, but the fact that the arguments advanced in the Epistle to the Colossians are carried to their logical conclusion in the Ephesian letter seems to indicate that this was intended to supplement the other, and hence was written later. It is not certain even that the letter known as the Epistle to the Ephesians was addressed exclusively to that church. It is incomprehensible that a letter intended for a church where Paul had labored longer than in any other place, and where he had a host of friends, should not contain a single personal salutation, nor even a hint that the writer is personally acquainted with his readers. Perhaps the most probable explanation is that the letter, while sent in the first place to the church in Ephesus, and hence so named, was really intended as a circular letter for all the churches in that region, and designed to forestall any possible mischief from the heresy which had broken out at Colosse.

THE COLOSSIAN HERESY.

The error which disturbed the church in Colosse was one symptom of that wide-spread intellectual ferment which characterized the early centuries. Oriental theosophy, Jewish philosophy, and Essenic asceticism were commingled with Christian teachings in fantastic forms that captivated the ignorant and unthinking by promising brilliant intellectual illumination and immense spiritual power to those who were initiated into its mysteries. It was an incipient form of Gnosticism, that alluring but dangerous heresy which in the second century almost strangled Christianity. It did this by degrading the Lord Jesus Christ from the place He occupies in Christian thought, to an inferior rank among a series of deities or emanations from a deity removed at an inconceivable distance from the created universe. Not only was Christ robbed of His dignity and glory as the unique Son of God, but His entire redemptive work was made of no effect by a false and preposterous theory of the essential and inherent evil nature of matter. If evil pertains to the material body rather than to the disposition of the heart and inclination of the will, it followed of course that an atonement for sin was a superfluous absurdity, and that sin could be conquered only by subduing and mortifying the natural instincts of the body.

THE SUPREMACY OF CHRIST AS CREATOR.

This dangerous heresy Paul endeavored to counteract in the Epistle to the Colossians by setting forth the true nature, dignity and work of Christ. He shows that as the Son of God Christ occupies no secondary rank, but is in all respects the equal of the invisible God of whom He is the visible image; that in Him, through Him, and unto Him the entire universe has been created, that He existed before all things, Himself uncreated and eternal; that in Him all things consist, being upheld by His wisdom and omnipotence; and that it is absurd for those who have been illuminated by the Gospel, which is a revelation of God and from God through Him in whom all fulness of divinity dwells, to seek superior light from those who have nothing to offer but their own crude conceits. The consequence of adopting such errors is not larger knowledge but mental darkness, not freedom from sin but bondage to its power, not an attainment of perfection but the loss of every moral and spiritual advantage communicable by Him alone who has power to quicken those who are dead in trespasses and sin. It is the substitution of human speculations, moral corruption, and spiritual death for the immovable truths of a divine revelation, the righteousness which wins divine acceptance, and the eternal life which is God's gift to all who believe in His Son and who honor Him.

THE SUPREMACY OF CHRIST AS SAVIOUR.

As Christ's creative work makes Him supreme in the universe, so His redemptive work makes Him supreme in the church. He is Head over all. The church is His body which He directs and through which He accomplishes His purpose "to reconcile all things unto Himself, having made peace through the blood of His cross." This side of the personal dignity and work of Christ, treated to some extent in the Epistle to the Colossians, is presented more fully in the Epistle to the Ephesians. Here, moreover, the

*An Exposition of Lesson 42 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

Apostle advances to the elucidation of "the mystery of Christ,"—the unity of Jews and Gentiles in Christ, the Head. The arrogance of the Jew might lead him to claim precedence in the church, and to dictate conditions of entrance to his Gentile brethren. Paul shows that the work of Christ touches alike those who were afar off and those who were nigh. The inclusion of the Gentiles is as necessary to a realization of the perfect Headship of Christ in the church, as the inclusion of the Jews. Both participate in the same privileges, being "fellow-citizens with the saints" in the kingdom of God and sons and heirs, not servants or slaves, in "the household of God." Christ is thus supreme in the universe, and supreme in the church, to the end that He may sit at the right hand of God "in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." These were the sublime verities on which the Christian's hope, faith, and assurance rested, and of which he should not suffer himself to be despoiled "through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON III.—PAUL, BEFORE THE ROMAN GOVERNOR.—OCT. 17.

(Acts xxiv. 10-25.)

GOLDEN TEXT—"Fear thou not; for I am with thee."—Isa. xli. 10.

TIME AND PLACE—A few days after last lesson. Caesarea.

INTRODUCTION—As we said in our last lesson, Paul was called before the Sanhedrin, and in making his defence he took advantage of the division between the two great sects of the Jews, the Sadducees and the Pharisees, upon the doctrine of the resurrection, declaring that it was of his teachings on this subject that he was called in question. The controversy became so bitter between the two sects that the chief captain withdrew Paul, bringing him again into the castle. The next night the Lord appeared unto him in a vision, greatly encouraging him. A company of Jews bound themselves under solemn vows to kill Paul. This being made known to the chief captain he commanded that he should be sent under a strong guard to Caesarea, where Felix the Roman governor at that time had his headquarters. After five days Paul's accusers, Ananias, the high priest, and his elders, came to Caesarea and appeared against him before the Governor. In our present lesson we have Paul's defence.

VERSE BY VERSE—10. "The governor."—Felix. "Beckoned."—Motioned to him to speak. "Answered."—He replied to the address of Tertullus, the advocate who had accused him. "Many years."—He had then held the office of governor six years.

11. "Twelve days."—Since the feast of Pentecost.

14. "Heresy."—Meaning, literally, a sect. *Heresy* is a form of belief differing from that which is commonly held. "God of my fathers."—The God of Israel.

16. "Exercise myself."—So live and act. "Conscience void of offence."—Free from a sense of condemnation.

17. "Many years."—Rather, after some years. "Aims . . . offerings."—Which had been contributed by the Gentile churches for the help of their brethren at Jerusalem.

18. "Jews from Asia."—Asia was a province of Asia Minor, where Paul had labored and where he had been much opposed by unbelieving Jews, some of whom had followed him to Jerusalem. "Purified in the temple."—Referring to his ceremonial purification after the fulfilment of his vow.

21. "One voice."—One saying. "Touching the resurrection of the dead."—There was a wide difference of opinion among the Jews, as to this doctrine, and Paul had used it to awaken sympathy for him among those who held it.

22. "That way."—The religion of Christ. "Deferred them."—That is, put off further examination of Paul's case. "Lysias, the chief captain."—Who had arrested Paul at Jerusalem. "Shall come down."—That is, from Jerusalem to Caesarea.

23. "To keep Paul."—He was a prisoner, in charge of a centurion. "Let him have liberty."—He was not closely confined, but was permitted to receive his friends and acquaintances.

24. "Drusilla."—The daughter of Herod Agrippa I, and wife of Azizus, prince of Emesa, whom she had left and unlawfully married Felix. "Concerning the faith in Christ."—That is, the doctrines of the gospel.

25. "Felix trembled."—In alarm at the teachings of Paul.

THOUGHTS.—Paul's tact and courtesy was the secret of much of his success. We can be courteous, and at the same time perfectly sincere. It is both our right and duty to clear ourselves of false charges, especially when they injure our Christian character.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul sent to Felix, the Governor. Acts xxiii. 11-35.

Second Day—Paul before the Roman Governor. Acts xxiv. 1-27.

Third Day—"God whom I serve . . . with pure conscience." 2 Tim. i. 1-18.

Fourth Day—The Gospel of the Resurrection. 1 Cor. xv. 1-22.

Fifth Day—Christ's Promise of the Resurrection. John v. 21-39.

Sixth Day—"The Righteousness which is of Faith." Rom. x. 1-21.

PRAYER MEETING TOPIC, Oct. 17—"WHATEVER HE WOULD LIKE TO HAVE ME DO." Ex. xix. 1-8. (A meeting to consider all branches of the society work suggested, to be led by the president.)

How can we die calmly if we live idly in the Church of God, or live only to ourselves.

WHAT HE WOULD HAVE ME DO.

There are some duties the claim of which can neither be deeply felt nor clearly seen until they are taken quite out of the light of Time and circumstances, and placed in the light of judgment and eternity. And we ourselves must carry them there, and remain with them, and look at them, and allow them to make all their appeals direct to our conscience. Conscience is very prone to warp and prevaricate here; and there is much plausibility in its mode of evading public duty in the Church. I mean by public duty our obligation to be useful in some way in the Church we belong unto. Now, although all the forces and fears of our conscience may be in joint array against our becoming blots on the character of the Church, we may not be sufficiently aware nor afraid of the sinfulness of remaining blanks in it. We may even be tempted to think, that the sure way of not becoming a blot is to remain a blank in all things, but in attendance on its ordinances, and to contribute to its support.

We are often tempted to say, what good could we do with our poor qualifications? We might hinder rather than help. Our proper line is—to get all the good we can, and to try how good we can be. Thus we are inclined to settle the matter, and even to think this settlement of it very conscientious on our part.

But will the Judge settle it in this way. Yes, could we ourselves settle it thus, if we had the judgment seat vividly present to our thoughts. Let us try. I place myself before "the great white throne;" I suppose myself allowed to creep to the "right-hand," I venture to look round upon my redeemed brethren; I am glad to see so many; but no one beyond my own family seems to know me; and yet, I see some of my old neighbors, and they are casting grateful looks of recognition towards more than my pastor, but how they were led to hear him, or become acquainted with any of his people, I know not. But hark! the judgment begins, the Judge speaks. "I was sick, and ye visited me—a stranger, and ye took me in." Then, what looks of love and gratitude fall on some of my fellow members, from the poor of the flock, and also from others who were brought into the fold.

I know not how! But no such looks fall on me! No eye upbraids me, but no eye blesses me. I am indeed, safe but I seem solitary, although in the midst of myriads! How could I be otherwise, whilst the Judge is recording and rewarding usefulness. I was not useful in the Church except by giving some money towards the support of the poor, and the spread of the Gospel. Oh! that I had done something to assist in winning souls. Do we—can we regret this. If any such feelings linger or lurk in our breast, let us realize the scene again, and look to the left hand of the Judge. See we none there whom we knew here? None whom we might have counselled? None whom we might have drawn under the Gospel? We were afraid, or ashamed, or negligent while they were on earth.

But could we be so now? Oh! neither shame nor sloth could keep us silent, nor fear hold us back, if we were called or allowed to rush across the space which divides the righteous from the wicked, and to pluck brands from the burning. What a relief to our consciences it would be, even to be allowed to go over for a moment, and entreat them to pardon our blood-guiltiness. So then conscience judges thus when confronted, even in thought, with the neglected and lost.

It is not, in general, those who have most time or talent that do most. The truth would have had but few helpers in its progress through the lanes and alleys of our world, if none but highly-gifted men could help forward its triumphs. God know this, and throw open His work to all His people; and that, not by command

or commendation merely, but also with ample means for doing the work well and to His satisfaction.

Consider this fact. What if you have only an hour in a week, which you could devote to doing good in your neighborhood. In that one hour you could visit a sick neighbor, or throw yourself in the way of some careless neighbor, to whom you might speak a word in season. And thus at the end of the year you would have left fifty-two testimonies for God in the circles where God has placed you. The C. E. Society has now opened up avenues of usefulness in Church work, that even the most shrinking member can take part in. The Missionary, Bible, Tract, Visiting, Sunday school and Benevolent departments help along the work mightily. Indeed, but for the assistance of the C. E., many pastors would have had to work single handed in the vineyard. Let not any day pass without trying to do something for the glory of God, and God Himself will not be unmindful of our labor of love.

PROVINCIAL DEVELOPMENT OF THE C. E.

The growth of Christian Endeavor work in the Province of Ontario must be very gratifying to all who have the interest of the movement at heart. The first society in Ontario was organized in 1884 by the Rev. A. F. McGregor, B.A., Woodstock, then pastor of the Western Congregational church, Toronto. At the time of the organization of this society few churches in Ontario had heard of Christian Endeavor work, and up to the end of 1886 the first society was joined by only three others, viz., that in the Guelph Congregational church, one in King street Presbyterian church, London, and one in First Congregational church, Kingston. In 1887 thirteen were added and at the end of 1888 the societies numbered 65. In 1889 the Ontario Provincial Union was formed, its first Convention being held at Toronto, November 18th and 19th. At the end of the year there were 150 societies. In 1890 the number of the societies reached 341, in 1891, 546; 1892, 851; 1893, 941; 1894, 1196; 1895, 1652; 1896, 1853.

The following table gives a list of Provincial Conventions and Presidents:

1889, Toronto,	Rev. G. H. Cobblestick, M.A., Glencoe.
1890, Hamilton,	Rev. Mungo Fraser, D.D., Hamilton.
1891, Peterboro,	R. J. Colville, Toronto.
1892, London,	Rev. J. A. R. Dickson, B.D., Ph.D., Galt.
1893, St. Catharines,	Thomas Morris, Jr., Hamilton.
1894, Kingston,	Rev. Canon Richardson, M.A., London.
1895, Brantford,	G. Tower Ferguson, Toronto.
1896, Ottawa,	Rev. A. F. McGregor, B.A., Woodstock.
1897, St. Thomas,	E. A. Hardy, B.A., Lindsay.

The total membership in Ontario in round numbers is, 85,000. The Methodists lead with a membership of about 40,000, the Presbyterians 27,000, Union Societies 6,500; Baptist 5,000; Congregational 2,300, Episcopal 1,200, Disciples 1,100, Ontario Christian Church, Friends Evangelical Association, United Brethren, Evangelical Lutheran, etc., in their order make up the balance.

The object of the Ontario Christian Endeavor Union is to stimulate an interest in the formation of Young People's Societies of Christian Endeavor and Local and County Unions of the same, and to promote their efficiency as factors in Christian Life and Church work by bringing them into closer relations with each other through correspondence, reports and Conventions.

The proper work of the Union is summed up in two words "Inspiration and Fellowship" the great object to fit the young people to do better work in and for their own church.

The Ontario Christian Endeavor Union is no way legislative and it resembles closely the Ontario Sunday School Union. An annual Convention is held, and the officers there appointed have charge of the work until the next Convention. Money contributions which are received go towards promoting the welfare of the Christian Endeavor cause throughout the province, viz., in gathering statistics, distributing literature, arranging Conventions, paying travelling expenses of speakers at them, and for programmes, reports and incidentals.

The Union is a bureau of information, the General Secretary is continually receiving inquiries from newly organized societies or from Young People about to organize, and pamphlets giving the required information are freely and gladly distributed. Members of the Executive spend much time in attending meetings and Conventions to help the young people in their efforts to do effective Christian work.

The Provincial Union through the Junior Superintendent, Miss Wiggins, is also encouraging the boys and girls to band themselves together in Christian Service.

The number of Junior Societies reported in 1891 was 10, in 1892, 33; in 1893, 105; in 1894, 178; in 1895, 238; in 1896, 287; total membership 14,055. The cheering fact was announced at the Ottawa Convention that 688 Juniors had joined the Church in one year, while missionary and temperance work have been greatly stimulated through the efforts of the Junior workers.

Any Young People's Society of Christian Endeavor, or any denominational Young People's Society taking in addition to its title the name of Christian Endeavor, whose pledge and constitution conforms with the spirit of the Model Constitution, is eligible for membership in the Provincial Union.

Church News

(All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.)

MONTREAL NOTES.

An impressive service was held Sunday evening Sept. 26th in Erskine Church, the occasion being the designation of Dr. Leslie to the mission field. The church was crowded with an interested congregation, and on the platform were the pastor, the Rev. A. J. Mowat, who presided, the Rev. Dr. Warden, the Rev. Dr. MacVicar, the Rev. Murdock Mackenzie the Rev. E. Scott and Dr. Leslie. After the reading of passages of Scripture by the Rev. Mr. Scott, Mr. Mowat briefly related the events which led to the sending of Dr. Leslie as a medical missionary to China. The Rev. Murdock Mackenzie, in a lengthy speech, gave some particulars of the life of the Chinese, and outlined the duties of a missionary.

The Rev. Dr. Warden then performed the designation ceremony, presenting the missionary with the customary copy of the Bible, saying that the only weapon that he was permitted to use was the "Sword of the Spirit." Dr. Leslie received the book standing, and listened to Dr. Warden's address in the same attitude, after which he addressed the congregation, saying that he had achieved his cherished hopes, and rejoiced that he was enabled to carry out his desire and give his life to the foreign mission work. The service was brought to a close by the singing of "God be with you till we meet again." The Christian Endeavor Society of Erskine Church gave a farewell social on Monday Sept. 27th in order to allow as many as possible to see Dr. Leslie before his departure.

Mr. Joseph Tessier of Grenville has sent to the cure of his parish his formal abjuration of Roman Catholicism and connected himself with the French Presbyterian church in the same place, at present under the care of the Rev. L. K. Giroula. He has for some time back been attending its services. Being one of the best known members of the community his change has caused some commotion in the district.

The eighth anniversary of the opening of the new St. Andrew's Church Sherbrooke was observed on Sunday Sept. 26th. Able and eloquent sermons were preached both morning and evening by the Rev. Prof. Ross of Montreal to very large congregations, especially in the evening, when the service in the Methodist church was withdrawn. The collections for the day amount to about seven hundred dollars, which will be applied on the reduction of the church debt. Miss Hollishead of Montreal assisted in the musical part of the service and sang some fine solos. St. Andrew's Church was opened eight years ago and cost about twenty thousand dollars. About a thousand dollars in improvements have been added since.

The anniversary services of St. John's church, Almonte, were held on Sunday, Sept. 26th, and were conducted by the Rev. Dr. Scrimger who preached morning and evening and addressed the Sabbath school in the afternoon. In the evening St. Andrew's church gave up its service so that all their people might attend. The church was consequently crowded. The interest in the service was increased by the introduction of the new Book of Praise.

St. Paul's church, Montreal has introduced the Book of Praise, but in order that they may be able to chant the metrical version of the Psalms as formerly the Session has asked the members to retain the psalter in their pews. This may cause a little confusion to strangers in the search for what is announced, but it will prevent an interesting feature of the service from being dropped.

Dr. Mackay, of Crescent St. church, resumed for the tenth year on Saturday, Sept. 25th, the class for Sabbath school teachers. This class is much appreciated and hitherto has been largely attended by teachers of all denominations.

GENERAL.

Rev. D. Munro and Mrs. Munro, of the Point Douglas Presbyterian church, were honored by an anniversary social given by

the congregation, commemorative of their coming among them. A most enjoyable time was spent together.

The Rev. D. R. Marsh, of Black Heath, preached at Knox church Hamilton on Sabbath last in exchange with Rev. Dr. Fraser who preached at Black Heath.

Rev. M. P. Talling, the retiring pastor of St. James Presbyterian church, London, was presented with an address and a beautiful "Standard Dictionary," handsomely bound in embossed colored morocco.

St. Andrew's church, Markham, and Zion church, Cedar Grove, have unanimously decided to extend a call to the Rev. Robt. Martin of Toronto. Mr. Martin graduated in theology at Knox College last spring.

On Children's day at St. James' Square Presbyterian church, Toronto, the pastor, Rev. Louis H. Jordan, preached to them at the morning service. The little ones turned out in large numbers, and occupied seats on the ground floor of the church. The hymns were especially selected for the service, and the little ones sang them earnestly. One pleasing feature was a responsive Bible lesson.

The Mission Band of St. James' Presbyterian church, London, entertained the Ladies' A. and W. F. M. S. in the lecture hall of the church. After refreshments had been served Mrs. Talling was invited to the platform, and Mrs. H. Omond, President of the Mission Band, on behalf of the societies named, read an address to Mrs. Talling, accompanied by a handsome volume of the Presbyterian Book of Praise. Mrs. Talling replied in suitable terms.

The Rev. J. A. Morrison, B.A., of the East Presbyterian church, Toronto, after a very suitable discourse on the office and duties of the eldership, ordained Messrs. McArthur, Logie, Ross, Ewing and Brinsmead as elders. The Rev. Robert C. Moffat, D.D., Secretary of the Tract Society, who was present took part in the services. In the afternoon, Dr. Moffat gave a very earnest address to the very large Bible Class of this church "On Business for God."

Maitland, N.S., Presbyterian church has a unique and ancient history. Almost 100 years ago the first Presbyterian ordination in the Maritime Provinces was held there. During these 100 years there have been five pastors laboring in the congregation, all of whom but one was ordained there. The Rev. S. J. McArthur, formerly of B. de Que, P. E. I., who was inducted on the evening of Sept. 23rd, is the sixth pastor. The church was well filled. Revs. M. G. Henry, T. Stewart, A. B. Dickie, J. Dugan and E. J. Retto conducted the services. St. David's church enters upon a new era in its history. For the first time during the past twenty years will their beautiful manse opposite the church be occupied by their pastor.

On Monday evening Sept. 27th the members of Chalmers' church, Uxbridge, gathered at the church, to show in a tangible way their regret at the loss sustained through the departure of the Rev. W. G. Hanna and his wife and family to their new home in Mount Forest. Mr. W. Hamilton presented an illuminated address on behalf of the congregation. At the close of the address Mr. James Watt presented Mr. and Mrs. Hanna with a silver tea service, and in the tenderest of sentences expressed his deep personal regret at the loss the congregation sustained. He knew the people among whom Mr. Hanna was about to commence his labors, and could assure that gentleman that he would find them of the most congenial and warm hearted kind. Mr. Hanna's was a touching reply, thanking the congregation for their many kindnesses to himself and Mrs. Hanna.

A good, as well as a prominent man has been taken away, by the death of Mr. William Scott, "Mountjoy," Martintown, Glengarry. Deceased was an elder in St. Andrew's church, Martintown, for many years, and was held in the highest esteem in the community. Seven clergymen took part in the funeral services, viz: Rev. Mr. Langill, Martintown; Rev. J. S. Barnet, the late pastor at Martintown; Revs. Watson and Strour, of Williamstown; Rev. A. Graham, of Lancaster; Rev. Mr. Matheson, of Martintown, and Rev. D. D. McEllan, of Apple Hill. The four sons of the deceased were the pallbearers, viz: Rev.

A. H. Scott, M.A., of St. Andrew's Church, Perth; Mr. Wm. J. Scott an elder in the Presbyterian Church, Lancaster; Mr. D. J. Scott, a theological student in the Presbyterian College, Montreal, and Mr. R. G. Scott. The deceased leaves a widow, four sons and two daughters. Two daughters were missionaries to China, one of whom returned four years ago and died at the old home on the King's road; the other died in China a year later.

PRESBYTERY OF PETERBORO.

This Presbytery met in Port Hope on Sept. 21st. There were eleven ministers and three elders present.

Mr. Sutherland was appointed moderator for six months.

The treasurer of the Presbytery found reported regarding the congregations in arrears to the fund. He was instructed to write to these congregations and to pay no monies to any pastor or elder whose congregation is in arrears.

The Presbytery appointed Dec. 5th as the Missionary Sabbath for this year and renewed instructions to all pastors to take the opportunity, by themselves or others, to bring the claims of the more important Schemes before the people on that day.

The next meeting of Presbytery was appointed to be held in St. Paul's Church, Peterboro on Dec. 14th, at 9 o'clock. A report from the committee on Young People's Societies is asked for at that meeting.

Very encouraging reports from Home Mission fields and augmented congregations were given by delegates who had visited them and grants were recommended very much on the scale of last year.

The reconsideration of the reconstruction of the Dansford field was deferred until the next meeting.

A report was received regarding the history and condition of the Warsaw and Dummer Trust Fund and steps taken to put it on a better basis.

The clerk was instructed to certify to their several colleges the students resident within the bounds whose exercises had been approved.

It was reported that the congregations of Baltimore and Coldsprings had been declared vacant on the previous Sabbath, and these congregations were granted leave to moderate in a call when prepared for the step.

On the recommendation of the delegate who had visited the Harvey field, it was agreed to ask the congregations which have not yet contributed to the removal of the debt on the Lakehurst Church to make their contributions as soon as possible and to forward them, as others have done, to the clerk of Presbytery. Owing to the good work done in this field by Mr. McKnight it was unanimously agreed to ask the Home Mission Committee to reappoint him for the winter months.

Dr. Smith and Mr. Hay were appointed a committee to draw up a minute expressive of the high esteem in which Mr. Gilchrist, late pastor of Baltimore and Coldsprings, is held by every member of the Presbytery, and a suitably worded minute was accordingly prepared.

The clerk was instructed to write to the Hamilton Presbytery in order to ascertain their views as to the steps to be taken in the matter of the conference appointed by the General Assembly in the case of Mr. R. McKnight. Wm. BENSITT, Clerk.

PRESBYTERY OF VICTORIA.

This presbytery held its usual September meeting in St. Andrew's Church, Nanaimo, on Wednesday 1st September, with a fair attendance of members. Mr. Wm. B. Cumming, of Nanaimo, was appointed Moderator for the ensuing year.

Among the items of business of more general interest, the following may be noted: A committee was appointed to supervise the studies of Mr. W. Swanton, missionary to the Indians, in terms of the General Assembly's deliverance in his case. Power was granted to the committee of supply—Mr. Tait, convener—for the pulpit of St. George's Union, to make all necessary arrangements during the vacancy in the matter of remuneration, etc. The clerk was instructed to call the attention of ministerial members who have been absent

or more than a year from ordinary meetings of Presbytery, to their duties in this matter. Mr. Alex. Tait was re-appointed to visit Texada Island. Messrs. McLean, Pollock and Menzies gave interesting and encouraging reports of their work as students catechists. Mr. K. M. McLean was recommended to the Senate of Manitoba College, as a student, with the view to the ministry. Standing committees with conveners as follows were appointed. Home Missions, Mr. W. L. Clay; Augmentation, Mr. W. L. Clay; Foreign Missions, Dr. J. Campbell, Statistics and Finance, Mr. D. MacRae; Sabbath Schools, Dr. Campbell. Church Life and Work, Mr. W. B. Cumming; Young People's Societies, Mr. J. C. Forster; Examination of Students, Dr. J. Campbell, Manitoba College, Mr. O. B. Winchester; Church Property, Thornlow Teol. A resolution was adopted calling the attention of the Home Mission Committee to the necessity of appointing missionaries to the mining districts of the Ukon River. The Presbytery at this stage adjourned to meet in Victoria on the 6th inst. to finish the business. Reports on Augmentation and Home Missions were carefully considered and the necessary recommendations for grants, etc., were made. The following minutes in reference to the translation of Mr. Logan was adopted:

In granting the translation of Mr. J. A. Logan from the charge of St. George's Union to that of the congregation of Eburne in the Presbytery of Westminster. The Presbytery desires to place on record their sense of the loss to the congregation and Presbytery by his removal, their appreciation of his faithfulness and success in the discharge of pastoral and presbyterial duties, as well as the high place he holds in their estimation, personally. The Presbytery, however, also desire to record their satisfaction that Mr. Logan's new field of labor lies in an adjoining presbytery, thus securing to the Synod of the bounds the continuance of his most valuable services in connection with different departments of its work, together with the assurance that he is allowed to his new charge with their prayers and best wishes for his own and his family's comfort and success.

Next ordinary meeting on the first Tuesday in Dec. at 2 p. m. in St. Paul's Church, Victoria.—D. MacRae, Clerk.

PRESBYTERY OF HURON.

This Presbytery met in Clinton on the 14th Sept. Mr. Musgrave submitted the estimate of expenditure for the year, showing that the sum of \$267, would be required to meet all demands. The financial Committee was authorized to raise the sum mentioned in the usual way. A circular from Assembly authorities was read apportioning to the Presbytery the sums expected for the following schemes, viz \$2150 for Home Missions; \$650 for Augmentation; \$200 for Foreign Missions; and \$500 for French Evangelization. The Presbytery spent some time in the consideration of this circular and felt that special efforts should be put forth to meet the case. The following young men, were ordered to be certified to the Senate of Knox College, viz, Messrs. James Foote, W. W. Acheson; and Beverly Kitchen. It was agreed to hold missionary meetings in the month of December, and a Committee consisting of the Convener of the Standing Committee was appointed to make the necessary arrangements and report at November meeting. It was resolved to hold Presbyterial conferences respecting the best methods of developing the liberality of the people etc., to which the Boards of Management of the congregations are to be specially invited, the conferences to be held in different sections of the Presbytery. A Committee was appointed to draft a plan for such meetings and to report.

A letter was read from Dr. Rosebrugh of Toronto re "Prisoner's Aid Association" calling attention to the desirability of having branches of such Association organized in this county. A committee of which Mr. Anderson of Glendon is Convener, was appointed to attend to this matter, and to cooperate with similar Committees in the county. The Assembly's remission "Estimates" was remitted to the financial Committee to consider and report thereon

at next meeting. Messrs. Fletcher and Acheson were appointed to take into consideration the propriety of celebrating the 250th anniversary of the Confession of Faith, and Catechism, and report. Mr. Musgrave gave notice that at next meeting he would move, that instead of the regular meetings of Presbytery being held bi-monthly they shall be held quarterly. Mr. J. S. Henderson addressed the court on behalf of the Assembly's Foreign Mission Committee.

The next regular meeting of Presbytery is to be held in Clinton on the 9th Nov. at 10.30 a.m.—A. McLEAN, Clerk

PRESBYTERY OF QUEBEC.

This Presbytery met in Richmond on the 14th Sept. Rev. John McClung, Moderator. An elder's communion in favor of Mr. D. P. MacKenzie, Inverness, was accepted. Messrs J. L. Pidgeon, J. A. Stewart, Louis Abram, A. S. McLean and J. Tudor Scrimger, students, who submitted exercises, were certified to their college authorities.

Grants to augmented congregations were revised and recommendations for new grants were passed.

Certain difficulties which exist in the congregation of Scotstown were considered, and for the present composed. Messrs. James Davidson and J. W. Eadie were appointed assessors to sit with the Session of Scotstown.

A suitable minute in regard to the demise of Dr. Lamont was submitted and ordered to be entered on the Record.

Rev. Jno. A. Callan was appointed to Metis as ordained missionary, for two years. Steps were taken for the permanent supply of Grand Mere.

Rev. K. MacLennan was appointed moderator of the Session of Valcartier in room of Principal MacRae resigned.

The Presbytery having received intimation that Mr. J. L. Miller, under call to Sawyerville, had accepted a call elsewhere, the call was laid aside, and the congregation was granted leave to proceed with another.

The amount which each congregation and mission is expected to give for the various schemes was apportioned to them.

The next meeting was appointed to be held in Sherbrooke, on the 11th Dec. at 9 p.m.—J. R. MacLennan, Clerk.

BRUCE PRESBYTERIAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The tenth annual meeting of this Society was held in the Presbyterian Church, Port Elgin, on Thursday Sep. 2nd, and was one of the most successful meetings yet held. Delegates were present from all the Auxiliaries and Mission Bands in the Presbytery.

The meeting opened at 2 o'clock. The president, Mrs. Johnston, of Paisley, occupied the chair, and with her on the platform were Mrs. Drumm, of Port Elgin, vice-president, and Mrs. Ferguson, of Chesley, secretary.

The president was assisted in devotional exercises by Miss Chisholm, of West Brant, Miss Smith, of Tara, Mrs. Boyd, of Chesley, Mrs. Carrie, of Port Elgin, Mrs. Robertson, of Walkerton, Mrs. Fitzpatrick, of Underwood, Mrs. McClure, of Paisley, and Mrs. McCallum, of Centro Bruce.

The church was well filled with a large audience of women. After singing, the president read the 76th Psalm and made a few well chosen remarks and Miss Chisholm offered prayer for "The Outpouring of the Holy Spirit."

After the routine of business, Mrs. Drumm extended a hearty welcome to the delegates, which was acknowledged by Mrs. MacKenzie, of Chesley. The president took for the subject of her address, "Speak to the children of Israel that they go forward."

The address was practical, encouraging and interesting throughout and was listened to with deep attention.

The annual reports were then read, giving an account of the work done by the Society during the past year. There are six auxiliaries and two mission bands—a membership of 212. One life member added during the year; contributions amounted to over \$500, and \$52.51 was contributed to the Memorial Fund. Clothing valued at \$212.00 has been sent to the Indians on Patiquash's Reserve.

After the adoption of reports the Didactic prayer was offered by Mrs. Currie.

Miss Muir, of Port Elgin, gave a very fine recitation entitled "The King's Temple."

The election of officers for the ensuing year then took place, resulting as follows: President, Mrs. Johnston, 1st Vice-President, Mrs. Drumm; 2nd Vice-President, Mrs. Robertson, of Walkerton; Secretary, Mrs. Ferguson; Treasurer, Miss Miller, of Paisley; Secretary of Supplies, Mrs. Robertson, Literary Secretary, Mrs. Munro, of Port Elgin.

The next meeting will be held at Chesley, Sept. 1st, 1895.

It was moved by Mrs. Robertson and seconded by Mrs. Drumm and carried that a committee of two ladies, namely, Mrs. Ferguson and Mrs. MacKenzie, of Chesley, be appointed to frame and submit a minute in regard to the late Mrs. Ewart, the beloved President of the General Society.

An excellent and practical paper on "How to create enthusiasm and foster interest in our Auxiliaries," was given by Mrs. Chisholm, of Paisley. A solo by Miss Burgess, of Port Elgin, was followed by another paper—"Woman's part in the great commission" written by Mrs. Guthrie, of Walkerton.

Mrs. Johnston read an extract from a letter she had received from her brother Rev. Mr. Wilkie, of Indore, India, in reference to the children rescued from the famine districts. One seldom listened to a more distressing and pitiable account of human misery and degradation. The meeting closed with prayer for "blessings on the day's work," led by Mrs. McCallum.

In response to an invitation extended by Mrs. Drumm, the delegates adjourned to the basement where a repast was provided and served by the Port Elgin ladies.

A public meeting was held in the evening at which addresses were delivered interspersed with music by the choir. Rev. A. H. Drumm, pastor of the church, occupied the chair and gave a short address and word.

Rev. Mr. McDonald, of Glamis, spoke on the subject "Woman's place in the Church and Mission" and took for his theme the 11th verse of the 68th Psalm: "The Lord gave the word, the women that publish the tidings are a great host." Mr. C. J. Mickle, B. A., of Chesley, gave an address on Mission and the Victorian Era. Rev. K. MacLennan, late of Honan, China, spoke on "China and the Chinese."

The address was most interesting and touched upon many new points. The meeting closed with singing the Doxology and pronouncing the benediction.

PARIS PRESBYTERY.

The ordinary meeting of this Presbytery was held in new Knox church, Woodstock, Sept. 21st, the Rev. W. R. Shearer, presiding as Moderator.

A remit to Sessions and Boards of Managers was sent down for consideration proposing that a fund be raised on the same basis as the present Presbytery fund, and applied for paying the expenses of Commissioners to the General Assembly, and that Sessions and Boards report to next meeting.

Mr. McGregor was appointed President of the Young People's Presbyterial Society. A motion of hearty congratulation to the pastor, office bearers and congregation of Knox Church, Woodstock, on the fine appearance of the new church, and admirable arrangements, was cordially adopted.

Next meeting is to be held in Paris, Dec. 11th, 11 a.m.—W. T. McCallum, Clerk.

PRESBYTERY OF HAMILTON.

Presbytery of Hamilton met in St. Catharines on the 21st September.

Mr. M. C. MacLennan's resignation was laid on the table to be considered on the 28th inst., at an adjourned meeting at Caladonia.

A committee was appointed to prepare a remonstrance addressed to the Attorney-General of Ontario and the Minister of Justice in regard to the demoralizing effect of the Fort Erie International race course.

A petition from Merriton for some change in the working of the field and an additional grant was considered.—JOHN LAING, Clerk.

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PRESBYTERY OF LUNENBURG AND YARMOUTH.

This Presbytery met at Lahave Cross Roads on Monday the 6th day of September, and was constituted by Rev. Geo. A. Leck Moderator pro tem, Rev. W. M. Lufts of the Presbytery of Pictou being present was invited to sit and correspond.

This being the first meeting after the General Assembly, the first business was the appointment of Presbytery officers. Rev. J. H. Stewart was appointed Moderator, Rev. J. W. Crawford Clerk, and Rev. Henry Crawford Treasurer, for the ensuing year. Elders Commissions in favor of Messrs. John Creaver of Lahave, E. L. Nash of Lunenburg, Stephen Hebb of New Dublin, William Ken-naur, Malcom Bay, and William Esenhaur, Riversdale, were received and their names placed on the roll of Presbytery. The Presbytery appointed the following Conveners of Committees for the current year viz., Church Life and Work the Rev. MacGillivray, Sabbath schools the Rev. Geo. A. Leck, Young People's Societies the Rev. J. H. Stewart, Statistics the Rev. J. W. Crawford, Augmentation the Rev. E. D. Millar.

The Session ministers of Lahave, Malcom Bay, Riversdale and New Dublin were placed on the table. The following committees were appointed to examine these documents For Malcom Bay and New Dublin Messrs. Leck and Nash; for Lahave and Riversdale Messrs. Crawford (sen) and Luft. The reports of these Committees were received and the Moderator was directed to attest the minute books in terms of the reports. The Presbytery directed that Sessions which had not yet transmitted their Records should forward the same at the earliest possible date.

The Rev. J. H. Chase of Onslow was nominated for Moderator of the Synod.

The Clerk's Bill for the year ending Sept. 1897 was presented, read and ordered to be paid.

Rev. J. H. Stewart presented an application from the mission field of Riversdale, to the Hunter Church Building Fund for a free grant of \$100 to aid in completing the

A MISSIONARY'S WIFE

Interesting Letter from India A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This found so beneficial that I now take one every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills

church building in New Germany. After full discussion it was agreed to transmit the application with the cordial recommendation of the Presbytery.

Presbytery then adjourned to meet at Lunenburg on Monday the 6th day of December next and at 10.30 o'clock in the forenoon—J. Wm. CRAWFORD, Clerk of Presbytery.

PRESBYTERY OF WESTMINSTER.

This Presbytery inducted Rev. Albert Edward Vert into the pastoral charge of St. Andrew's, New Westminster, on the 2nd inst. They also ordained Mr. D. M. Dickie who is on his way to the new mission field of Klondike. Rev. Mr. Vert preached the ordination sermon, Mr. Scouler presided and addressed the congregation, and Rev. Dr. Robertson, Superintendent of Missions, being present delivered a solemn and impressive address to the newly ordained minister.

Rev. Wm. Meikle, Evangelist, tendered his resignation of the pastorate of the First Presbyterian church, Vancouver. A special meeting of Presbytery will be held on the 28th inst., to deal with the resignation.

The next regular meeting of Westminster Presbytery will be held in New Westminster on Dec. 7th, at 2 p.m.—J. M. McLEOD, Clerk.

SONG RECITAL.

Miss Bonnie Bonsall's song recital at St. George's Hall on the evening of Sept. 30th was a very successful affair. The neat little auditorium was well filled with people of musical taste, whose demands upon Miss Bonsall were greater than she could reasonably satisfy. Every number was received with enthusiasm, and the result of the recital is to give Miss Bonsall a high place in the ranks of Toronto concert-singers. The aria, "Nobil Signor," was substituted for the Rossini number on the programme, giving those present an opportunity of listening to one of the artist's most successful renderings. Her voice is rich and flexible, and the impression made upon those who heard Miss Bonsall was such as to justify the favorable reports that have preceded her arrival from England. Mr. Mercier, Mr. DeLasso and Mr. Wark also contributed to the programme.

GRAND SPECIAL EXCURSION

to the Klondyke Gold Fields' Special train to Seattle; special steamer to St. Michaels, and special steamer from St. Michaels to the Gold Fields. Leave Buffalo midnight of March 9th; leave Seattle Wednesday, March 16th. Tourist sleeping cars, lowest rates, berths reserved and tickets sold through to Klondyke.

For all information as to rates, supplies and cost of same, write at once, as the boat is fast filling up, to F. J. Moore, Gen'l Agent, Nickel Plate Road, 25 Exchange St., Buffalo, N.Y. 109

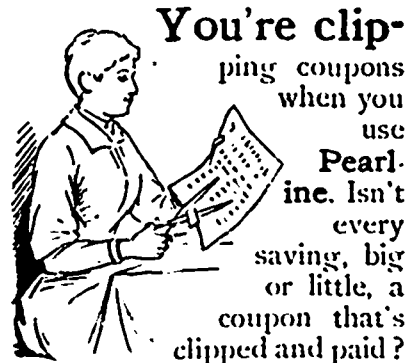
TORONTO COLLEGE OF MUSIC.

The standard of musical education attained by the Toronto College of Music which is affiliated to the University of Toronto is now recognized everywhere. Its examinations are sought for far and wide, the passing of which stamps successful students as qualified musicians. The Montreal Gazette of Sept. 29th, referred to the College thus: "It is satisfactory to note the breadth of the training disclosed by the prospectus just issued for the tenth year, the high standard of attainment demanded for matriculation, certificates, diplomas, honors and degrees. The musical course is very thorough, and special lectures are given by Dr. Carlyle in literature, reading, the relation of music to the other arts, especially the drama, the influence of race and climate on song, etc. The calendar replete with every information sent on application to the Secretary, Toronto College of Music, 12 and 14 Pembroke St., Toronto.

INDIANAPOLIS, IND.,

and return, only \$12.50 from Buffalo, via Nickel Plate Road, account Christian Churches National Convention. Tickets sold Oct. 13th, 14th and 15th, good returning until Oct. 23rd.

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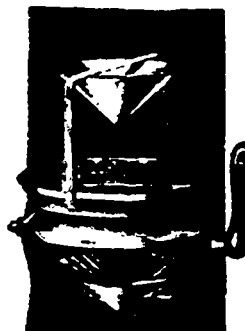
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